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Harmonial Publishing House.

By reference to another department of the *Journal*, our readers will find a list of books selected and kept for sale by the Harmonial Association of this city. It will be seen that this list comprises those works which have the most intimate relation to the constitution, laws, and improvement of Man,—viewing him in the several stages of his progress as he ascends the majestic scale of being, which reaches from his lowest rudimental state to his entrance into a higher Sphere. In this selection the sublimated principles of Spiritual Philosophy are viewed as constituting the loftiest portions of the divine temple of Truth, which must rest on the deep foundation of physiological laws and conditions,—while all these combined have a natural tendency toward the enlightenment and reformation of the race, as the ultimate end towards which they are directed. Let these works be read, studied and practiced, and the world will grow rapidly wiser and better.

## Principles of Reform.

### MAN AND HIS RIGHTS.

BY J. K. INGALLS.

MAN is the rightful lord of this lower world. He is not arbitrarily placed at the head of creation, but by a law of nature, which causes all bodies to gravitate to their true positions, and take rank and order, according to their essential elements. He embraces, in himself, the perfection of all forms and kingdoms; and whatever may be believed in reference to superior agency and influence, it is through his intellectual and moral power, chiefly, that all change of rule, all amelioration of condition, all improvement in the relations of men and things, is to be effected. It is not necessary at present to consider the comparative claims of the different races or castes of men to superiority. It may be that some are, and must be, greater than the rest; but this does not prove that one has all the rights and the other none; that one may become property to another. It may be contended that some, we deem of human race, are not men at all. This will invalidate no position we assume, for we are talking of *men*, not brutes. Neither will it affect materially the practical result; because CAPACITIES, RIGHTS, AND DUTIES, ARE COEXTENSIVE. There is no necessity for pleading the right of the beast to be taught reading and writing—he has no capacity, and hence no right and no duty in this respect.

And since this broad ground is taken, it is unnecessary to go into further detail with regard to what man is, or who are men. No person, in asserting his freedom, will claim the right to exercise powers that he does not possess; nor should any right be guaranteed him by society, without exacting the discharge of correspondent duties. And let not this proposition be misconceived. Society is no compact, where rights and duties are compromised and cancelled. The true order is organized of God, is natural, and as a consequence, asks no yielding up of natural rights, as both monarchists and democrats oft contend. When considered collectively, and it is only in this way he can be considered truly, man must be seen to possess rights

commensurate with his powers, bound, in duty, only to act in proportion as these are enjoyed. Hence they must never be defined so as to come in collision, or cause one man to suffer oppression from another. The natural rights of men are indicated by their capacities and their needs, they are morally confirmed by requirements. Existence itself presupposes time and space for its enjoyment. But no extension of this right can destroy itself; that is, no right of life in you, can destroy this right of life in me. No right of life in society can destroy the right of life in the individual. The only ground for justification, in the deprivation of human life, is the extreme necessity for self-preservation from some one violating this right. The moral duty, even in this case is not discussed; but, on the lowest ground of natural justice, there is no conflict or compromise required of this primary right of man, from which all others flow. If this is kept in mind it will save from much confusion, when we come to consider more complicated rights, rendered obscure and contradictory by the present antagonistic system. For upon this common ground all will agree; and no scientific person, with judgment unbiased, would receive a system that involved a conflict of interest, rights, or duties.

From the right of life flows naturally the right of action, involving the right of possession to that which must be acted on. The distinction now made may be deemed unimportant; but let it be employed, if for nothing but convenience. These possessions shall be termed *natural*, in contradistinction from those which are *acquired*. It will be seen that they have a prior existence, since all possessions we have acquired, must have proceeded from the exercise of our natural rights and powers upon possessions previously accorded to our control. The right under consideration indicates a right of possession in our person, in so much of the earth's surface, the air, the sunshine and the water, as are necessary to the sustenance and development of our beings. To make natural rights to signify less than this, is to throw open all again to chance and conjecture. To talk of general rights, and yet in our manifesto refuse to descend and particularize these, and indeed many more, is but to attempt a repetition of those tyrannies which, in the name of order, have perpetrated every injustice, and, with great pretensions of regard for freedom, have sanctioned slavery, monopoly, and the worst species of gambling. This right of possession in the passive agent, without which the right of action is nugatory, is first in order, and can not, of course, justly be made to yield to those more collateral. However circumstances may affect the expediency of asserting these rights, they are inherent in man, inalienable and indefeasible. As there is no conflict in the great right of life, when understood in a catholic sense, so there is none in this right of possession, when duly defined. There has been created a great abundance of soil, of wood, stone, metals, minerals, and all materials suited to man's needs and the employment of his energies; enough, thrice told, for all the race, were their highest wants satisfied, and their powers carried to the highest degree of activity. This right, like the other, is self-limiting; it can bestow no power on one to possess, while it takes from another a corresponding power. It must then be set down as an inflexible law: that right of possession in the passive agent, which we term a natural possession, is second only to the right of life, and can neither sanction the deprivation, of a single human being, of place and means to live and labor, nor in any case be made secondary, to the right over acquired possessions. The principle in our civil systems, which subjects the natural to the acquired right, is an inversion of the order of nature and of God, and has wrought out such results as we see. Another scheme for upholding the inverted pyramid is scarcely worth the trying.

The action, in accordance with these principles, results in products. The right of the man to these can surely not be questioned. And yet many of the confused notions entertained on the subject of remuneration to capital, arise here. It is regarded as an open question among Associationists, whether the passive agent is entitled to compensation, and upon the decision of this, is supposed to rest the other question, whether capital shall be paid a premium. They are regarded, indeed, one and the same thing. The one, however, has no more connection with the other, than it has with how many wives a man may

have, nor so much. For the appropriation of a part to the passive agent, would be giving back to the soil, and to the elements, what we have drawn from them in some form or other. This is evidently a law of Nature which is seen every where to indicate itself, when the products of labor are exchanged for gold, to pay rent and interest; the passive agent being denied its due, fails to yield, as readily, its reproductive qualities responsive to the labor of man. To set up a man as representative of the passive agent, is to confound all classification. An absentee landlord of Ireland, is allowed by this ignorance or violation of the first elements of right, to represent the passive agent, upon which some hundreds and thousands of the active agents are employed. A few roots and herbs go the active agent, and all the grain and more valuable productions go to the passive agent, i. e., the landlord! An irresponsible parasite of the active species here receives all that is claimed as belonging to the passive elements. What a ridiculous aspect does this assumption and action present, toward the principle of nature, on which it professes to be based! But the subject is too serious for ridicule. What horrible results have attended the working of the falsehood? Both the active and passive agents have been reduced to poverty, by its operation, to maintain an excrescence unnecessary to either. The fruitful properties of the soil, the vital energies of the man, have been exhausted by this unnatural scheme; and barrenness of the one, and destitution of the other, must follow every attempt at such violation of the prime laws of nature. It needs not that the right of society, to regulate the award between the active and the passive agents, be denied. We must protest, however, once for all, against any right of society, to allow these agents to represent each other, so as to make property of man, or enable one man, in the name of property, to share the products of another man's labor. The first right established, and there would arise none of this confusion; for even if it was proposed to reward the *owner* of the passive agent, it would amount to nothing, as it would be the producer himself; since the thing requisite to be acted on is, by natural right, the possession of the actor. Were the rights of man properly understood and guarded, nature would vindicate her own, and secure the proper award to the earth and its spontaneous productions.

Thus far then we have come, and arrived at Fourier's conception of the right of property, which is simply this: that to each one belongs of right, whatever is the fruit of his activity. This is styled *property*, by which is signified *acquired* possessions. And if the reader please, the terms property and possessions, will be employed hereafter to distinguish between acquisitions, and what belongs to us by natural right. This right of property, then, is second to that of possessions, as that is to the right of life. It is more conditional; because, if necessity demand, it must be waived to secure the enjoyment of either of the others. As we do not believe in the conflict of rights, however, we will only designate its proper place in the natural order. In another number we shall further define property, and determine the nature and order of its rights. It is only referred to now, for the purpose of clearly exhibiting what is appropriate to man. Although of a lower order, this is one of the rights of man, and depends not on having a place in our "bill of rights," or in Fourier's or Proudhon's system of socialism. The mark of the man is stamped on that which his activity has created; though the law says it belongs to another, though the communist says it belongs to society, this fact, neither can change. If he is compelled, or moved from choice, to yield it to the master, the miser, or the general fund, or bestow it on a suffering brother, it makes no difference, and the credit, honor, or gratitude accruing from it justly are his due. The very law of society which forces it from him, the very demand of the community, would be a tacit admission of this right, which they seek to destroy. Unquestionably the time will come, when a perfect regard of human rights and the holy dictates of brotherhood, will leave no cause for distinctive individual property, as now held; but this will result from the operation of just and equitable sentiments, pervading the whole body, which will enable every one to be estimated at his just importance, without attending to long columns of figures, or length of purse.



General plenty of all needed things, and an industry, rendered attractive to all, will also banish in a measure, that selfish avarice and disposition to shrink from equitable toil, which is at once cause and effect of our social inequalities. But it will be, because the essential principles of justice are observed, and no one is disposed to appropriate that to himself which another has produced, that indifference of the individual will be induced to a constant personal care and control of his productions. Whenever society or individuals attempt to make that appropriation of them, which belongs to him alone, his assertion of the prerogative must follow.

Freedom of exchange for the products of his labor is another right of man, considered in reference to his fraternal relations and rests upon this ground. If he has not an equal, in the measure of natural justice, he can not claim the right of free trade. But between those equals, no power under heaven, may justly prevent fraternal exchanges. The whole system of revenue, derived from exchange of products, for whatever pretense; all prohibition of trade between man and man; and all legal impediments to an equitable system of commerce, of whatever nature, are clear and undisguised infringements of human rights, plain violations of every dictate of fraternal sentiment. This is not the highest of man's rights to be sure. It is secondary, even to the right of property; but still it is a right, and need be brought into conflict, with no other, in a well regulated society. With regard to the expediency of asserting this right under existing institutions, nothing requires to be said. We are not discussing political policy, which is the lowest form of subserviency of the man to the thing; but natural right in a society organized on scientific and christian principles; with the first we have nothing to do; with the last, every thing.

What is necessary to our subject, then, is the acknowledgment of this trinity of Rights—of possessions, of property, and of exchange. Any scheme of organization which shall bring them into antagonism is unworthy of man's attention. It is not necessary to mystify our meaning to the common mind, by the employment of empty technicalities. What is right can be easily comprehended, where the interested feelings, engendered by existing injustice, are brought into subjection to the voice of conscience. Were the disposition, to abide by the decision of inflexible justice, generally felt, there would be little difficulty in convincing men that nature's order is far better than all the experiments of the empiric.

We are called to contemplate an entire subversion of all the elements of human rights, in the present civil and social institutions; made subservient as they all are to a thing which, to man bears the relation of creature to the creator, effect to the cause. This thing is property, capital, a monopoly of the products of labor, wrested from the producer by force or craft, a monopoly of the common bounties of nature; in other words, the passive agent, and even of the active agent, man himself. We need no scheme of half-way compromise, between these wrongs and indubitable right. Any system that does not boldly propose for its aim the entire abolition of the one, and the establishment of the other on indestructible foundations, is unworthy a moment's thought, from an intelligent workingman, or a lover of his race. Because the time, the wisdom, the men, the means, are here to form an organization, which shall not only exclude these evils in its own form, but gradually and surely, effect their peaceful overturn in all human society.

#### DIVERSITY OF HUMAN CONDITIONS.

I HAVE this day witnessed more than usual of the great diversity in the social condition of rich and poor. I have seen the abundance of the one, and the destitution of the other. I have seen some enjoying a superfluity of comforts and luxuries, and others suffering from the want of some of the very necessities of life. With such striking contrasts and inequalities before me, the question forced itself upon me, how come such inequalities to exist?

The abundance of one individual I could trace plainly to the energy and good judgment which are prominent characteristics of his mind. His resolution to provide comfortably for his family called forth in to

vigorous exercise every faculty of his being. His good judgment enabled him, among a variety of employments, to select that one which was most likely to prove profitable. His sense and shrewdness enabled him to turn every new conjuncture of circumstances to the very best account. And then whatever he undertook he prosecuted with untiring energy and perseverance. Every obstacle was surmounted, every difficulty was overcome.

The poverty of another I could easily trace to a want of these very qualities of character so prominent in his thriving neighbor. He seemed to be too indolent or indifferent to make an effort to rise above the condition in which he began life for himself. Opportunities of bettering his condition, I had known him to let pass by, without arousing himself to take advantage of them. That man's poverty I set down, therefore, to the want of a desire of bettering his circumstances, sufficiently strong to overcome a very obvious phlegmatic temperament, and a striking indolence of disposition. He had not ambition enough to set the machinery of his powers into action.

Another seemed, from his known history, to be unsuccessful in almost everything he undertook. As he said of himself, "he had always the poorest luck in the world." My acquaintance with some particulars in his mode of managing made it appear very probable that his ill-luck was only want of good judgment, and that he was so constantly blundering and making injudicious calculations, that it was next to impossible that ever he should succeed in making any enterprise in which he might engage result in any great advancement of his fortune. Though always busy, he never brought anything to any very profitable issue.

From these and similar cases I concluded that a great deal of the vast diversity in the condition of men, resulted from differences in their characters and habits. Some, I could see, were naturally of an active disposition, while others were indolent and sluggish. Some, I could perceive, were ingenious and judicious, while others could devise no schemes of their own, or could not prosecute any undertaking to any extent without some egregious blundering or miscalculation. Some, I could perceive, were untiring in industry, while others lounged and took their ease except when driven by necessity. Some were obviously frugal, while others were more or less extravagant in their expenses. Some spent more for rich and dainty food than others expended for food and clothing together. While some wasted considerable amounts in the purchase of liquor and segars, others abstained from these unnecessary and low-lived indulgences.

When I had run over in my mind these and other differences in the character and mode of management which individuals of my acquaintance exhibited, it did not any longer seem so strange that there should be great diversities and inequalities in the fortune and condition of mankind. It seemed, then, extremely probable that, if I could only know accurately and minutely all the facts as to the constitution, character, habits and mode of management of any particular individual, I could easily trace the links of connection between these and his good or evil fortune—his abundance or his poverty. It seemed very obvious that in order to any one's succeeding in bettering his social condition there, must be, in operation, at least three essentials: first, a longing desire or ambition for something higher and better, sufficiently strong to overcome love of ease, or aversion to exertion, and to push every faculty and power into strenuous activity; secondly, good judgment, clear-headedness, far-sightedness, so as to avoid blunders and mistakes; and, lastly, industry, energy, and perseverance, or practical efficiency. There must, in other words, be a union of *heart* to supply the motive power, *head* to direct and regulate, and *hands* to furnish the requisite energy and industry.

If the greatest part of the poverty in the world is owing to such causes as have been indicated, no amount of almsgiving will ever avail to remove or essentially to alleviate it, while these causes remain in operation. The true and efficient cure for much of the destitution and suffering which call forth our benevolent sympathies must consist in drying up, and removing the causes which produce them. Enterprise, industry, economy, good management and good morals furnish, at once, the preventative and the cure.

—[Home Magazine.]

## Philosophy of Nature.

Original.

### EDUCATION OF YOUTH.

BY FRANCES H. GREEN.

THE special work of the mother in her business of education, does not, or should not stop with the close of childhood. On the contrary her beautiful office now expands into a wider sphere of action, a more generous spirit of observation; and she becomes, more especially, the companion and friend of her pupil. If her own education has been defective—and what process of development, in living man, or woman, has yet shown itself as perfect?—she may now have the happiest opportunity of retrieving the imperfections of the past, by renewing the studies of earlier years, or even engaging in those which are entirely new.

In the first place, a good course of reading should be established; and this, beside the great general routine, of which all are required to know something, should be modified by the peculiar circumstances of the unfolding mind. But whatever circle of subjects it embraces, there should be a proper attention to their variety and interest. It should be remembered that the pupil, though he may exhibit the particular predilections of his own individual genius, is not exclusively either a moral, a religious, a reasoning, or an imaginative being; but he has a nature and powers, combined of all, and in proportions to suit his own individuality. Therefore, not one faculty, or one class of faculties, merely, should have attention and nutriment, but the whole. There should be scientific works of various kinds, and treatises on Philosophy and Political Economy; and these should be exalted by occasional intermingling of pictures of human life, feeling, and passion, in good and pure works of fiction—story and song. The mind that is formed by imbibition of mere didactic teaching, whether oral or written, will be cold, and hard, and lifeless, if it want the “informing soul,” the humanizing heart and feeling—the inspiration of the higher works of imagination—tales and poetry. These are the connecting links which bind the unfolding affections to the interests of humanity, and conduct the mind into a spiritual communion with the Great of all ages, more effectually than other works can do.

There should be stated periods for this exercise; and the mother should always take part in it. If there are several children, they and the mother may read by turns, each one having the liberty to make any remarks which the subject may awaken. But if the mother is a poor woman, and has not time to read with her children, she yet may listen while they read; or, at the least, she should allow no book to be read in her house which she does not, either from her own observation, or the report of others, know to be good. There are floods of corrupt and debasing works continually pouring from the press; and when there is a morbid passion for the exciting scenes of story, as often occurs in improperly developed minds of the sanguine and oversensitive, they will be devoured without discrimination, and without satiety. But if the simple love of Truth in the pleasing attraction of nature, be early awakened, there will seldom be exhibited this unhealthy desire for light reading, which, when exclusively indulged in, so vitiates the taste, and weakens the assimilating power of the mind, that it can take nothing else.

There seems to be a law of Nature, that all development should have crises, or periods of satiety, when the excitability of the system has become exhausted, and there must be a season of repose. About the time of midsummer the vigor of the earlier vegetation, in the production of flowers, sensibly diminishes, and for a while continues to decline. Very few new flowers appear until after several weeks, when the reaccumulated vitality, having become sufficient for greater effort, bursts forth again in the profuse bloom of Autumn.

And so it is with the human being. There are periods when the tension of active thought, or subjective exercises of the mind, must for the time be relaxed, that the spirit may, as it were, take a long

breath, and enjoy a season of rest before another great working-day comes on.

One of these periods generally occurs about the age of twelve or fourteen years, at which time all disturbing influences, and inharmonious relations, should be, as far as possible, ameliorated, or avoided; for then there is increased irritability in the system, and stronger will without a sensibly higher, or corresponding development of the reasoning powers. To lead the child safely and victoriously through this trying period, great forbearance, patience, tact and wisdom, will be demanded in the good mother. She will carefully note all the phenomena, seeking to adapt her treatment precisely to their indications; and if she do this, wisely and patiently, she will not be heard saying, as many mothers are, it is a hateful age; but only by her tender sympathies seek rather to obviate the ill effects, by an ever watchful love, and judicious care.

She will perceive that the mind, though it may appear indolent and sluggish, should not be urged at all to any stronger effort; for by that means the whole power might be greatly depreciated, and other unhappy results ensue. The mind wants rest, while at the same time there is a preponderance of muscular irritability; and this fact will suggest the true remedy. Active and agreeable physical exercises, especially if they take the form of some useful labor, might be employed to great advantage. Let the mother lay aside her motherly ambition for a while, and be contented to preserve merely healthful relations in her beloved charge, resting assured that after the needful repose, the mind will rise, of its own accord, and go to work with increased vigor. And he, too, will soon perceive more harmonious relations between the worlds without and within himself, and at the same time he will show that there is no diminution of interest in the objects of attraction and study.

Let it be understood, that in this very general view of the case, I can make no distinction between the education of boys and girls; but I use the masculine form of expression, merely for convenience, leaving the mother to discriminate for herself, as well as to make the necessary modifications, and applications of the principles laid down.

Higher branches of school study will now continually open, if the child is sent to school; but whatever these may be, the mother should know, or seek to know, something about them—at least so much as to be able to judge whether the Teacher understands his business, and the process of unfolding is progressing healthfully and wisely. She will also then have more sympathy and interest in the work that is going on; and if she have no scholastic knowledge of the subject, let her take the book, and say: “Come, my dear; I must know something of this. We have gone along the road so pleasantly together, thus far, that we must not part company now. Let us study together. In my youth I had not the advantages which you have. I will now atone for the early neglect of my powers.”

And if the mother can only give so much attention as will unfold something of the laws, or principles involved, she will be of greater service to her child, by her companionship and sympathy, than the combined advantages of teacher and book; and not to him alone will the good flow, but her own mind will acquire discipline, flexibility, development, breadth, and power; and above all, the divine consciousness of self-advancement, while assisting in the development of her child.

And say not, O thou who rejoicest in the name of mother, that there is no time for this. Let the new dress, with its frills and furbelows, be sent back into the shades; and the evening or dinner party be set aside, if it must be; and like Cornelia, the noble mother of the Gracchi, seek rather to exhibit living jewels, rich with the combined rays of mind and heart, which they have drawn from your own true motherhood, and lustrous with the beauty of the immortal soul. Could the question only be seen once from this point of view, there would be a more earnest emulation for precedence in the nursery, or the home school, than ever could have been excited by the hollow vanities of Fashion.

A very important change may be observed in one passing from childhood to youth. The pupil begins to make his theories practical,

and, as it were, to gather in the first fruits of his study. Here, then, the predeterminations, and original bent of character, will begin to show themselves more strongly, and to claim the right of free choice, in regard to the future profession, and relationships, in life.

If the child has been well trained in the first rudiments of the Natural Sciences, the youth will want to be making collections, and multiplying herbariums and cabinets; for as the laws of society require the possession of property, and the means of living, so as the mind matures there is a preparation for this state, in a more active Acquisitiveness, which commonly first manifests itself in collecting what the mind has been led chiefly to love. The mother will note all these changes, and adapt her management to them.

If a boy manifests a decided taste for mechanical pursuits, she will have a small room in the house, or an apartment in some out-building, fitted up as a shop, and see that he is furnished with proper tools, that the peculiar quality of his genius may develop freely, and under the happiest conditions. And if she is a rich mother, and her child seems destined to belong to the higher walks of life, let no foolish pride induce her to act on the silly idea that labor is degrading; but let her rather rejoice, that, through the advantage of a high position, and the superior intelligence and association which it affords, her son, by ennobling labor in the eyes of the world, may be a prophet of good tidings to the common laborer.

Many young men who might have made a respectable figure in the world, in some mechanical or other pursuit for which Nature had prepared them, are fairly ruined—doomed to a life of uselessness and insignificance, through their own miserable pride, or that of their friends. They are thrust forward into the learned professions—improperly so called—at least as the times go now—and being out of their sphere, their power for good is paralyzed, and they are made the victims of a false and degrading ambition.

How much more honorable, because more true and useful, is the life of that man who can do even the humblest work well, than his who is content to hang on the skirts of a profession for which he has no natural fitness, as if that which is merely an accident—a circumstance of being—could reflect any honor on the man—as if because Webster, and other distinguished men, were lawyers, every pettifogger would be distinguished also. It is not the profession—not the kind or quality of work we do, which creates respectability or dignity in life, but the spirit in which we work—its fitness to the natural capacity, so that the whole power and genius of the character may be brought to bear upon it in the happiest manner.

I do not wish to limit this idea to any class, for the principles are of universal force and application; but certainly, we of this country are, or pretend to be, a republican people. Then let us assert our character in wise action, rather than in empty and disgusting egotism. Let us not be the ape of apes, by following after what we abjure in theory—by imitating, at such humble distance as we may, the tinselled vanities of a worn-out custom, nor seek the meretricious distinctions of a mere external show of greatness, which prevails in other countries, but rather act on the principle, that a true manhood will exalt any labor, though it be externally, and apparently, the most servile. That work is best which we can do best, and in which we can accomplish the most good. Let us set aside all other theories, and take this rule for our guide. When this is done, we shall not see so many ridiculous figures of the frog trying to swell into the capacity of the ox, nor of the tortoise attempting to fly; but, on the contrary, under truer conditions, there would be such a healthful growth and expansion of the whole being, as would so entirely satisfy the mind, that it could permit none of these miserable ambitions to interfere with its happiness.

But, to return once more to the original subject; whatever profession the child seems marking out for himself, or Nature is marking out for him, the mother will not so concentrate all the forces to that one point, as to interfere with the general development, which every human being should have. All the powers should be exercised, cultivated, educated. If a mechanical business is chosen, let it not only be exalted by a generous course of reading and study, but let all the

other faculties of the mind, which will contribute to the power of this central one, be developed as accessories. And so, on the other hand, if a sedentary occupation, and especially of a literary or scholastic character, be selected, there should be active exercise of the physical system, in order to develop the health and strength, which will be necessary to sustain the exhaustion of continued mental labor; and however rich a family may be, if these exercises could be in the form of some useful work, there would be a great advantage, both physically and morally—physically, because they, not being taken merely as exercises, the mind would be more free to enjoy them—and morally, because a consciousness of doing good satisfied a great natural want of the mind.

But whatever the work may be, if there is a true development there would be also in it a true dignity. The only way to exalt labor is to discard the silly notion that any useful work can be in itself degrading—and to develop the laborer. The only way to exalt a nation—to elevate mankind—is to invest labor with its true dignity and power, by not permitting the working bees to be robbed of their just rights any longer, and the drones, or non-producers, to consume all the honey. But educate the laborer, and this is all done at a blow. And the truest patriotism, the truest philanthropy, is to assist in doing this. If it were done it would be impossible to preserve the idle and puerile distinctions on which society is at present based; but under such a system, there would not only be a vast advance in all the arts of use and adornment, but there would be a higher dignity, a truer grandeur emanating from the work-shop of every intelligent artisan, than from the most gorgeous palace which Wealth and Accident have contributed to rear.

I have brought these thoughts into the subject here, because here it is most important to consider them; and when there is a generation of good mothers, who will take home these suggestions, and act upon them, we shall not be far from the millennium. Until then, if every one would consider the importance of the subject, inquire, reflect, and seek to do her best, even under the most unfavorable circumstances, the time would be much nearer than we now apprehend.

Original.

## FACTS IN SCIENCE AND THE ARTS.

### RAPPING AND TABLE-MOVING.

EVERY effect is from a natural law. No effect can be in a supernatural sphere. Every thing seen, and every thing unseen, in the Universe, is in Nature, or in the region of effects, and consequently not above Nature. Were all the individualized intelligences who have existed to express the thoughts animating them, in one sublime chorus, that the Universe might hear, there would be nothing supernatural in the phenomenon; because Nature can not contain any thing above or beyond itself. Hence to be afraid of ghosts, visions, spirits, spiritual communications, table-moving, or any other phenomenon, or even death itself, which is only the portal to the true life—is mere folly. Our superstitions are garnered from the inhedged, narrow field of error-shapen education—a field planted by Ignorance and watered by continuous showers of authoritative Dependence, whose dark clouds ever have hung over Humanity, to check its development and progress. Man must break away from all authority, before he can be free—and science can not exist in freedom, and consequently in permanent, profitable, and pure use, till the atmosphere of mind is uncontaminated with the miasms of prejudice and pseudo-education.

What a mournful spectacle does Philosophy present, in its meagre, and as yet vain attempts, to discover the cause of table-moving! How more than pitiable—how grovelling appear Americans, too, now slowly awaking to the belief in this unquestionable phenomenon, after the philosophers of Germany, France, and England, have undertaken to investigate the subject! Is the American mind and the American press so dependant that it must export a great natural phenomenon, before either can be opened to admit its claims to attention, or its facts for a record? Here is the *Journal of Commerce*, at the eleventh hour, permitting a column of report of an English investigation of



table-moving, after having denied any such favor to the cause of truth and to American citizens, for months and even years. It has shunned, dogmatized, and reviled, but at last "caves in" a little, because the opinions of foreigners are worth something! This same newspaper is the type of a class, whose name is legion, and all of which, so far as truth is concerned, might well be annihilated. Alas! for American vaunting, the English press, even with the Church of England to threaten it, is freer and bolder now than ours! When table-moving is proved to be the *key to all science*, as it will be, we suppose that the newspapers will grant that Americans—at least some of them—understood the magnitude of the subject, and were not driven from it by sneers or opprobrium! Learn to labor, and to wait.

Our readers may desire to know what European philosophers think about the "manifestations." In answer, we may say that they have many theories—but do not exhibit any signs of having discovered the truth with respect to the matter. Dr. Elliotson, or the *Zoist*, which represents his views, has pronounced Mrs. Hayden an imposter, while Dr. Ashburner, in a noble, philosophical manner, has come to the rescue, and has declared that he sees something to study. Dr. Ashburner edited Reichenbach's work on the Od Force, and has battled heretofore for the truth. He believes that some things exist which the eyes of man do not easily perceive. So the investigations proceed—the *Spirit World*, a weekly paper edited by Mr. Hayden, making its appearance in London, to tell "wonders" for the curious. The electrical theory is much in vogue, but it is very puzzling, as it is always likely to be, since electricity has nothing to do with the phenomena. Perhaps our English friends will investigate better, when we tell them that the day is not very distant when some minds will propose to dispense with telegraph wires, posts, and other clumsy appendages of that incipient invention for conveying words. Thought is a substance that can travel through the atmosphere as rapidly as electricity, and the time will come when a man in New-York will correspond with his friend in China as easily as if he were sitting at table with him. The world is a table for making communications. This new telegraph may be in general use before another Franklin has discovered, identified, and shown the substance that is used to make raps and move tables.

#### MAGNIFICENT CRYSTAL FOUNTAIN.

Among other remarkable works derived from skill and science, is the successful manufacture in this country of the largest crystal fountain in the world. It has been set up during the present week, at TAYLOR'S Crystal Palace, in Broadway. The fountain is twenty-one feet high, and is made of pure, colorless glass. No tinge of green disturbs its crystal purity. One piece of glass, in this admirable work of American art, is three feet in diameter. The base consists of a massive pediment of glass, crowned by a globe three feet in diameter, above which are six shells into which six dolphins' heads protrude, while their bodies form the decoration of the main column, upon which basin upon basin, handsomely graduated, is placed to the very top. The world has never had an opportunity of beholding so great a work in glass; and at present, no one except the maker of it, could succeed so admirably—because men generally will not step out of the way to make an article rarely demanded. Mr. AUGUSTUS O. DUMMER, of the Jersey Glass Works, is entitled to all the credit due for the manufacture of this surprisingly beautiful and massive crystal structure. He undertook to gratify Mr. TAYLOR, by producing it, after several other artists declared it could not be accomplished—and he has shown that he is worthy of the age and of his country in moulding his thought into such a durable monument. The value of this unique specimen of American genius can not be easily estimated, but two thousand dollars would not be an extravagant sum for it. A virtuoso might prize it much more highly, because the glass is colorless, and the Europeans have found a superior by its production.

#### HILLOTYPY.

It has been announced for two years or more, that Mr. Hill, of Westkill, in this State, has discovered a process for reproducing the

colors of nature in daguerreotypes. We seriously doubt that Mr. HILL has made any discovery that is practicable. Though we believe that this much desired discovery will be made at a comparatively early day, we are quite well assured, by our own studies, that Mr. HILL—even granting all he asks, or his friends claim for him—has not arrived at the end desired by lovers of living art.

#### THE ARTS OF DESIGN.

HENRY HOFFMAN, of No. 499 Broadway, has established himself this week, by the opening of Taylor's Restaurant, as without a rival in Decorative Architecture. The entire interiors of the splendid saloons have been constructed from original drawings made by his hand, and a large portion of the work, consisting of statuary, carving, painting, and gilding, has been executed under his immediate superintendence. One hundred large mirrors adorn the two saloons and the whole work, with three exceptions, is by American artists. There is no interior on this Continent so truly brilliant with artistic splendor as the main saloon.

#### NEW CALENDAR CLOCK.

At Taylor's Hotel and Restaurant, James H. Roome, of Carmine-street, has placed a new calendar clock, which denotes the month, the day of the month, and the day of the week. It is a new invention, and the first one made by Mr. Roome, who has an original mind, and seems destined to make his mark upon time. This clock needs only to be wound up once in four years!

#### PROPELLING VESSELS.

THE true principle of propelling vessels has been discovered by Mr. CHARLES WARE, of this city. We know the principle to be correct, and have no doubt that the application will be adjusted to a proper end and aim. The experiment with the model has been highly successful, and the speed of vessels may be made greater than it now is, at less cost than with an ordinary propeller. Mr. WARE has invented also, an engine to work his peculiarly constructed propeller.

CLERCPRET.

#### Degrading Effect of Atheism.

THEY that deny a God destroy a man's nobility; for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys likewise magnanimity and the raising of human nature; for take an example of a dog, and mark what a generosity and courage he will put on when he finds himself maintained by a man who to him is instead of a God, or "melior natura;" which courage is manifestly such as that creature, without that confidence of a better nature than his own, could ever attain. So man when he resteth and assureth himself upon divine protection and favor, gathereth a force and faith, which human nature in itself could not obtain; therefore as atheism is in all respects hateful, so in this that it depriveth human nature of the means to exalt itself above human frailty.—[BACON.]

#### Beauty.

It has pleased the All-wise Creator to diffuse the principle of beauty over every region of the world. The deep sea into whose mysterious caves no human eye can penetrate, is full of it. The blue ether and the sailing clouds, sun, moon, and stars, are they not beautiful? and the fruitful garden of the earth wherever nature smiles.

"How beautiful is all this visible world!"

Not beautiful in its brightness and sublimity alone, but beautiful wherever the steps of Deity have trod—wherever the hand of the divine artificer has been employed, from the golden glory of a sunset cloud, to the gossamer thread on which are strung the pearls of morning dew.—[MRS. ELLIS.]

## Facts and Phenomena.

### THE MOTOR OF CIRCULATION. EXPERIMENTS ON ALLIGATORS.

THE very name of this animal—recalling its formidable appearance and strange habits—has something about it that at once arrests attention. We believe, also, that its tenacity of life—superior to that of almost any other creature—is one reason why the doctors of New-Orleans seem to have a preference for experimenting on this American crocodile. Majendie's vivisections of the dogs of Paris "pale their ineffectual fires" before those cuttings up of live alligators, which have made Dr. B. Dowler and Dr. S. Cartwright, celebrated at home and abroad.

The experiments we speak of occurred in the court-yard of the hospitable mansion of Dr. Cartwright, who had generously provided three monsters, of the respective lengths of nine, three and a-half, and three feet, for sacrifice upon the altar of science. On our reaching the temple, or anatomical theater, we found a host of physicians present, among whom we recollect Drs. Cartwright and Dowler, Dr. Riddle, Dr. Hale, Dr. Chapalier, Dr. Copes, Dr. Nutt, Dr. Weatherly, Dr. Wharton, Dr. Challie and Dr. Greenleaf, not to mention the professional spectators like ourself.

The mouths of the alligators were first secured by bandages, and their hideous bodies then strapped down to the dissecting tables. The larger reptile was surrendered to Dr. Dowler, and the remaining two retained for the special experiments of Dr. Cartwright.

We may state that there are four classes of what are termed excito-motary nerves, two originating in the spinal marrow, and two in the brain; and that sensation, pain, and motion, have hitherto been referred to impressions transmitted to and reflected from the first, or transmitted by the last, the assumed seat of volition, and, in short, the mind. According to this physiology, when you cut your finger a message has to be sent to the brain or spine, and then a permission returned down the nerve, authorizing sensation or muscular motion. It is not the finger that is cut, as the "vulgar" contend, but, so to speak, the brain or the spinal marrow. Yet the "vulgar" are right, and it requires a philosopher to prove them so. This Dr. Dowler did yesterday, as he has done before, and his opinions are working a physiological revolution. Thus he divided the spinal marrow in three places—at the base of the neck, in the middle, and at the base of the back; nay, he divided the nerves emerging from the spine—and still, on irritating the nerve between the section and the extremity, he demonstrated that the animal possessed a diffused sensibility, a capacity to recognize pain, and even an intelligent power to act against, or attempt to escape the cause of the pain. Cutting off the head of the animal, jobbing out the spinal marrow, dividing the nerves coming from them, and irritating them along their distal portions, they still retained this independent sensibility, and the mutilated limbs of the headless animal would make intelligent motions for getting rid of the local torture. These are curious and important discoveries.

Dr. Cartwright contends, against long odds, it is true, that in the lungs, not the heart, resides the motive power of the circulation; that, literally, as Moses asserted, the blood is the life of the flesh, and the air the life of the blood. He affirms that after death, when the pulse has stopped, the heart is still,

and the body is insensible to pain, by producing artificial respiration, by inflating the lungs, the blood can be started anew, its life revived, and the body resurrected absolutely from the cold abstractions of death. Both of his alligators had their windpipes tied, and one of them had his chest opened, with its heart, lungs, and stomach, etc., exposed. In the course of two hours both animals were dead, pulseless, and quiet over flames of fire. Then a bellows-nozzle being inserted into the trachea, inflation was begun, and continued for some minutes. We saw the motionless heart throb, the blood beginning to flow from the lungs to that organ—the eyes of the alligator opened, and the hapless "victim" lived again! The alligator whose chest was exposed, had his carotid artery accidentally cut, thereby losing a considerable quantity of blood, and hence it was not made so briskly alive as the other who retained all its vital fluid; and the inflation failed in Dr. Dowler's subject, which was entirely bloodless—results confirmatory, however, of Dr. C.'s theory.

These are all remarkable experiments, and, we are assured, capable of the highest practical use. The analogical and philosophical reasoning, and anatomical associations, &c., connected with each of these investigations, are also, we can well conceive, of the greatest interest.—[*N. O. Delta*.]

### THE TABLE-TURNING.

THE new experiment of turning tables, hats, &c., by animal magnetism, so recently imported into this country, has already become a popular amusement. It is practised in private and public parlors alike, and with equal facility. The simplest form of attempting the experiment is that now common in the parlors of many respectable taverns, viz: with a hat, which sometimes is placed upon a tripod of inverted glass tumblers, and at other times on the table. The operators (two in number) form the chain by joining their little fingers and gently placing the remaining fingers of both hands severally upon the rim of the hat. After a few minutes the hat will become charged, and will move away from the fingers, generally to the northward, and sometimes the hat will actually spin round with rapidity under the operation. The experiment, when tried on a small round table of mahogany, will be found quite as successful; but the operators should then be four or even six in number to cause the table to turn. It has been accomplished repeatedly in many tavern parlors and other places open to the public in the metropolis, therefore all doubt as to the practicability of this curious application of the principle of animal magnetism is at an end. A most distressing event, arising from experimentalizing on this moving power, has happened to a young lady residing in Sussex-place, Old Kent-road. It appears that, in common with many others, she formed one of a party to test the truth of the moving of a table by means of this agency; and in doing so, the usual way was adopted of compressing the fingers, or rather doubling them, towards the palms of the hands. On removing them she was horror-struck to find they had become fixed in the position she had placed them on the table, and all her endeavors up to the present time to open them have been unavailing. To prevent the nails from lacerating the palms of her hands, her medical advisers have ordered them to be covered with cotton wool. She has been to Guy's and St. Thomas's Hospital, and they can not relieve her.—[*London Morning Advertiser*.]



EDITED BY A COMMITTEE.

THE design of this paper as a medium for the circulation of free thought, will absolve its editors from any responsibility with regard to the opinions of individual contributors.

New-York, July 2, 1853.

### INDEPENDENCE.

This is a word of very common utterance, especially in the mouth of Americans, who are supposed, *par excellence*, to be well acquainted with its meaning, and deeply imbued with its spirit. And at this particular season, when we as a whole people are to keep the great festival that is honored with its name, it may be well to inquire how we understand it, and whether there is not a deeper significance in the chime of those four syllables, than can yet address itself to the common apprehension.

There is a great fact in this commemoration, and beneath that is a still greater principle. On the Fourth of July, 1776, just seventy-seven years ago, a body of men were convened together; and they declared themselves independent—as is generally understood, of the crown of Great Britain. But let no such narrow thought insult the memory of our patriot Fathers. They did not meet in that solemn and august assembly, to promulgate any circumscribed, external, or isolated fact, but to establish, on the broad basis of Human Nature—to plant in the very heart and soul of Man universally, great principles of common justice—inviolable laws of right. It was not that this country might be free to establish her rules, rulers and modes of government, but that mankind might grow up into the dignity and power of freedom. They did, indeed, demand the particular fact of their own liberty—but it was on this broad ground, as MEN, and not as Americans, that they asserted and claimed the rights of Humanity.

What, then, is the true spirit of the day? Is it to be kept because we have become a mighty people, stretching out our arms from the rocky and hard old hills in the East, to the fertile prairies of the West—from the Atlantic to the Pacific—from the waters of the St. Lawrence, to the Gulf of California;—and, still unsatisfied, look with longing eyes, even over the islands of the distant sea? Is it because we are rich, and can afford to pay for any amount of cannon and small artillery, to be exploded for one day and night of the year? This certainly seems to be the spirit of our most popular operations. There is a kind of swell and swagger about this, which indicates any thing rather than a true appreciation of the spirit of '76.

We do not, by any means, seek to depreciate, or detract from, the due honor of the time. This is a great and holy day; and it well deserves to be celebrated through all time, as an epoch, around which cluster the most beautiful associations, and the most august memories, in the whole political history of the world.

Let us then, set aside our brute instincts, and all the class of feelings that belongs to them, and keep the day as men. We will celebrate it, not because in a certain number of battles we were the strongest, and so many hundred, or thousands of men, we then called our enemies, were slain, while a corresponding number of women and children were widowed and orphaned; but because the great Truth, which has been so little understood, is yet alive in the hearts of many—is yet to inspire unborn millions, until its shadow stretches away over the world, and the great Brotherhood of Nations owns the protection of its divine power.

Not then for ourselves alone—not merely in the name of our friends, our people, our country, but in the name of Man, and for all people, and all time, let us unfold our heart and mind to the reception of those great principles of right, which, on the day whose anniversary we commemorate, were laid before the world with a heroism which knew no fear, with a devotion which held nothing back, and with a sublime will to achieve their import, which have embalmed the names of its heroes in the greenness of immortal renown.

Nor should we be content to leave the matter where they left it. True to the spirit of the age, and of the American People, we should seek to progress, internally and spiritually, as well as in the overt expression of that energy, which is establishing on every hand, all the external manifestations of a physical wealth, greatness, and power. Let us, then, calmly review the matter, and see what there is for us to do, that we may be worthy sons of the great Fathers whom not only we reverence, but the whole civilized world delights to honor; and then the immortal spirit of their teaching will not degenerate into a mere abstraction, a dead formula, which is kept packed away among worm-eaten books, and obsolete papers the greater part of the time, and only brought out once a year, to be galvanized into a show of life, and explode in set speeches on the Fourth of July.

"Man is by nature endowed with certain inalienable rights, among which, are life, liberty, and the pursuit of happiness." This sentiment, which underlies all social organization, all national law, our fathers not only assumed, but solemnly declared to be true. As a people do we illustrate this truth? We need not point, for answer, to Southern Slavery, which casts its black and crimson shadow over the escutcheon of our fair fame; we need not speak of our millions of human chattels, in whom every human right is abrogated; for there are subjects nearer home, which should not be forgotten, or overlooked. There are heavier and more degrading chains than were ever wrought of iron, in our very midst. Our streets throng with vice and ignorance; and there are thousands around us who are yet in the bitter bondage of undeveloped weakness, and consequent misdirection.

But what can be done, may naturally be inquired; and since so many Utopian schemes for benefitting the world have failed, men very wisely inquire into the matter, before they pledge their efforts, or means, in behalf of any scheme. But no local, no organized mode of action is recommended. All partial efforts must, after a little while, expend their forces,



and die away. But with all due honor to those who have done one good deed in behalf of humanity, let our aim have a wider reach, and our efforts a higher determination. We must look well to the inalienable rights, and, as far as possible, seek to secure them, not to this or that man, or family—not to any class or combination of men—but to all men—to Man.

In the first place, let us consider the rights of the laborer. Overworked and underpaid men, can not secure to themselves the rights of liberty, and the free pursuit of happiness. Let us then seek, by all just means, to equalize the blessings of society. In the study, by the fire-side, in the lecture room, and from the press, let the great harmonizing truths of the Declaration of Independence be taught. Let it be pronounced in the pulpit, echoed in the forum, and thundered through our legislative halls, that man, as man, has an absolute and inalienable right to liberty and happiness. As a people we want feeling on this subject. We have, in fact, almost ignored the sentiment of our Fathers. We must come up to truer feeling, to more earnest speech, to more energetic action.

But let us give a thought to the practical means of operation. The ignorance of the world is the fundamental difficulty in the way of its advancement. Whenever men come to know and comprehend *themselves*, they begin to be prepared for an appreciation and maintenance of their rights. Development, then, must be the great remedy. In default of natural protectors of the right character to guard and develop the young, Governments and Civil Authorities, should assume the office of protection and parentage. Whether there are appropriations for railroads and ocean steamship lines or not, the magistrates should see to it, that if there is ignorance among us, it is not for want of means to rise out of that condition. Monies should be invested, and schools established, until there is absolutely nothing more to fill them. When the pressure of poverty and ignorance is taken off, men would rise into their proper sphere as naturally as a planet is drawn, by the higher attraction, into its true orbit.

Only think of it! If this could be done even in New-York. If we could only begin now to educate and enlighten the masses, what a very different Fourth of July we should celebrate ten years hence. The outlay for gunpowder and fire-works would be much less; but from this center we should be enabled to send forth rockets, that would astonish and enlighten the world.

#### PHYSICAL AND INTELLECTUAL DEVELOPMENT.

We publish the following plan of operations adopted by an Institution at the West, in order to present it as an example which should be followed, in principle if not in detail, by all institutions of learning. The physical nature should be developed for the sake of the mental. This Institution has taken one step toward the true reform of our present educational system; and as such we recommend it to general consideration

##### CONSTITUTION OF THE GRAND PRAIRIE HARMONIAL INSTITUTE.

Because the Constitution of Man is two-fold Physical and Mental—his Education should be made to correspond.

To accomplish this, a Farm, a Garden and Workshop are required to furnish the necessary Labor, as well as a suitable College Building for the development of the Mental Powers.

The Farm, Garden, and Workshop are designed to produce sufficient to render it a self-supporting Institution.

The Building shall be made of the most durable materials which a

judicious regard to economy will permit. Halls, Recitation-Rooms, Lecture-rooms, a Library and Reading-Room shall be furnished in the construction of the building.

ART. I. This school shall be called the "GRAND PRAIRIE HARMONIAL INSTITUTE," and its management shall be committed to a *College Council*, consisting of seven.

ART. II. The course of instruction shall be such as is best calculated to develop all the powers of Man, both of body and mind, and shall be in accordance with knowledge furnished by the best systems of Physiology and Psychology extant; and shall be sufficiently liberal to admit of the progression which his nature demands.

In connection with the Farm, the Garden, and the Workshops, all the various conditions of the students may be provided for, and the natural inclinations, adaptations and predilections duly regarded.

Physical labor, to the amount necessary for bodily health and vigor, will be required of each student of the College; and money or other equivalent, shall in no instance be received as a substitute. The amount of labor *per diem* shall be regulated by the College Council.

That the students may receive the greatest benefit from intellectual pursuits, studies bearing directly upon the business they are engaged in shall be pursued in the College.

Those who follow Agriculture shall study such works on Agriculture as are furnished in the teaching department, Reading-Room and Library. (See Appendix.)

Those who labor in the Garden, study works on Horticulture, Gardening and Pomology.

Those pursuing the Mechanical branches, works on Architecture, Mechanic Arts, Inventions, &c.; and all these various subjects shall be illustrated and enforced in lectures by the teachers, scientific apparatus and practical experience; that the studies may instruct the laborer, and the labor complete the mental conception of the student.

ART. III. Persons wishing to enter the College are required to bring certificates of good moral character.

ART. IV. In the course of instruction pursued, it shall be the great design to develop each distinct mental faculty by a natural order of cultivation, in the use of the appropriate means which the Author of that nature has furnished. The studies shall be mainly Anthropological, with their collaterals, Literary and Scientific.

Five years shall be considered a sufficient length of time to complete a thorough course. (For books used, see Appendix.)

##### DUTIES OF SUPERINTENDENT, FOREMAN AND GARDENER

ART. I. The Farm shall be under the management of a skilful, judicious and practical Farmer or Superintendent, who by coöperating with the teachers of the College, shall so arrange the labor of the students who come to him at the various hours of recitation, that they may enter upon their occupations without delay or loss of time.

He shall endeavor in all respects to make it a Model Farm. The superior kinds of stock, horses, cattle and sheep shall be reared and improved.

The best Fruit, Grains, grass-grown fences kept in good repair, and eventually supplanted by the Osage Orange, or some durable substitute.

ART. II. It shall be the duty of the Superintendent to enforce practically, and carry into execution, so far as may be, the instructions on Agriculture given in the school, and endeavor to reduce to practice and experiment the information derivable from the natural sciences.

As soon as the numbers may require it, the Superintendent may divide the laborers into classes of convenient size, and appoint one from each class to act as a kind of Monitor, when he is not present.

ART. II. The Foreman shall have supervision of the shops, and of the mechanical department. He shall also act in harmony with the Collegiate department, and aid, by instruction and example, the mechanical acquisitions of the students.

The Gardener shall have the principal management of the Garden and ornamental grounds, in laying them out and rendering them useful and beautiful; and, aided by the suggestions of all, shall endeavor to make it as delightful as art and nature combined will allow. By

the choicest selection of flowers, shrubbery, &c., and by the arrangement of plats and walks, of borders and bowers, of shade trees and ornamental, it may furnish a retreat for cheerful retirement and social enjoyment, and serve to awaken feelings of aspiration and devotion, in due exercise of morning and evening meditation. "Wisdom's ways are ways of pleasantness, &c.

Applications may be made either in person, or by writing to any one of the College Council, or the Principal.

DR. A. L. CHILD.

### PHILOSOPHY OF FREEDOM.

SLAVERY is the ultimate result of the predominance of the lower over the higher faculties ; it is the supremacy of matter over spirit. The first origin of slavery lies in this wrong condition. It begins, not with nations or races, but with individuals. Every man is a slave whose spirit is dwarfed and blinded by the power of the earthly passions. No man can be free whose soul—which is his divinest self—is crushed beneath the weight of materiality. Therefore both slavery and freedom have their origin in the individual man, and begin in the deep springs of the inward life. They are the result of circumstances and conditions, but are themselves a manifestation of the real state and nature of the soul. When the spiritual elements have become overpowered by the predominance of the animal powers, then the man, which is, philosophically speaking, the spirit, is made a slave to those powers ; and in this condition of the individual, there is naturally generated a more general and diffusive manifestation of the spiritual wrong, as seen in the authority of tyrants and the aristocracy of nations. On the other hand, when the spiritual elements have become concentrated and refined—when they have become elevated above the gross and material elements of the body, and are brought together in a beautiful and powerful organization, the individual is made free, because the spirit, which is really himself, has attained its supremacy over all the faculties of the earthly nature, and acts by virtue of its own exalted and godlike powers. And when this internal freedom is experienced in the individual, and the authority of the soul is made manifest in the workings of thought and feeling, then this freedom is conveyed to the hearts of the mass, inspiring the thoughts of nations with its presence, and lifting the depressed to the enjoyment of their native rights.

Freedom, it should be understood, is not a circumstance, but an established condition of the soul. It is not an event which is dependent on the success of warlike efforts in opposition to tyranny, but it is a state of the individual mind—it is a liberty of speech, and thought, and action, which is founded on the inherent rights of the enlightened soul. The external circumstances of any people do not secure real freedom. These circumstances may involve a deliverance from the power of the tyrant—they may furnish the unrestricted privilege to speak and act—they may impart a joyous appreciation of the value of life, and may give a stimulus to all the noble energies of man, but in themselves they are not freedom—they are simply the favorable conditions on which a mere outward liberty is dependent. Freedom has relation to the elevation and sublimation of the soul beyond the thralldom of lust and sense. It secures the highest privileges, and exercises the noblest powers of the immortal nature. It is a deliverance of the spirit from the bondage of corruption—it is the progress of the mind toward the heights of eternal wisdom—it is the living joy of the soul which is bound no longer by earthly fetters. Do the people

talk of freedom when the great soul of a nation is steeped in the corruptions of earth ? That man and that people are only free whose spirit—by which is signified the inward and immortal being—is delivered from the bondage of the sensual powers, into the glorious liberty of the godlike life.

It is a matter of deep rejoicing, that the true philosophy of freedom is becoming more generally understood on the earth. While the prospered nation sits beneath the floating banner of peace, extending its giant arms to welcome its kindred across the sea, there is a sense of individual responsibility which is creeping upon the souls of the millions, and an inward aspiration for increasing light and peace. Therefore is freedom becoming infused into the hearts of the people—its approaching joys are thrilling through the recesses of the soul, and an echo of responding gladness is heard amid the busy marts of life. The animating spirit of man is becoming elevated and refined ; it is being lifted up beyond the enthralling lusts of the animal nature ; and when the process of interior expansion has been carried on to the complete unfolding of the soul—when the immortal powers of man shall have gained their perfect triumph over the gross faculties of sense, then shall Freedom, with a voice of heavenly gladness, rise from the forsaken altars of earth to greet her glorified children in the skies.

### STRAWBERRIES.

It would seem as if the productive energies of the season were concentrated on this fruit alone, so rich and varied are the luxuriant stores, which as yet appear as inexhaustible. And now, with the delicious berries melting on the tongue, and a glowing heap beside standing on our table, we sit down to return a word of thanks to Mr. Andrew Hopper, from whose farm in Charlestown, Rockland County, New-York, came this very seasonable present ; and if such a one came every day, there might also come along with it a higher and fuller inspiration. At least, the experiment would be worth trying.

But Mr. Hopper's strawberries are certainly the finest we have tasted this year, in respect to size, luscious sweetness, and delicious flavor. They are bright with the blushes of the morning, and ripe with the beams of noon-day heat ; and now they have come to gladden the eyes of a poor Editor, and make the soul blossom with thoughts of poetry and beauty, that, in due time, the fruits of a higher Good may unfold and ripen.

If this admirable variety is not already endowed with a name, we would beg leave to suggest one—the Ruby of Pomona.

### IMPROVEMENTS.

It will be observed by our readers that, with the present number, certain changes have been introduced in the titles and arrangement of our several departments, together with other alterations which were simultaneously suggested. These changes are based on principles which are seen to pertain to the human mind in its present state of development, and were therefore deemed wise and necessary. We desire, above all things else, to be true to the great principle of progress—to make every change which may seem to be a real improvement, and thus to render the *Journal* an attractive and consistent exponent of the living truths of this age.

By the London correspondence of the *New-York Tribune*, we are informed that Dr. Ashburner, the eminent Mesmerist, has become a believer in Spirit-manifestations.

## Useful and Polite Literature.

HISTORY OF THE ARTS.  
TAMING OF THE HORSE.

BY WILFRID WHIPPLE.

THE suggestive intuitions, and the inventive faculties of men, rose gradually to more complicated structure, more elaborate details, and higher planes of thought. They had become somewhat sensible of the stupendous forces which lay imprisoned in the insensible elements around them; and the high estimation to which successful inventors, and discoverers, attained, was a strong stimulus to the exercise of their faculties. Young men especially were mulous to excel each other; for the brilliancy of reputation thus attained, not only gave higher prospects of success to their affections, by elevating them in the opinion of the objects of their choice, but they also were entitled to a kind of special license, to select according to their own fancy. Thus when the fairest maiden of the tribe, as often happened, was held up as a prize, it is not strange that the inventive faculties became wonderfully quickened.

About this period, which was not many generations before the advent of Noah, the art of making bricks became known; and though less brilliant than some other inventions, it was none the less useful on that account. Among the mechanical powers, the inclined plane, the lever, and wedge, being more simple, came first, and very early, into use.

As yet there was no form of writing, either pictorial, or arbitrary. History was preserved by tradition, assisted by monuments in their simplest forms. But when we consider the immense span of human life, in the antediluvian ages, we shall see that the age of a single human being would embrace a cycle of modern generations; the memory of one man reaching so far back into the depths of the Past, that it would require only the life of a few individuals, to compass the history of long periods.

Old men frequently rehearsed the deeds and events of their youth, as they did also those which had been transmitted to them by their fathers; and when these passed away, the next oldest took their places; and thus the principal links were preserved. Very important occurrences were further commemorated by monuments, which at first were simple upright stones, or heaps of stones, or stones arranged in a tabular form. Such are the cairns and cromlechs, some of which are supposed to be of even so early as an antediluvian origin, as may be seen to this day, in Great Britain, Russia, Tartary, and some other countries. The memory of treaties, removals, purchases, of violent deaths, and great physical catastrophes, were, in particular, thus signified.

After the invention of music, the rehearsal of their histories, especially if heroic was confined to the minstrel; and all feasts and great gatherings of the people, were enlivened by the exercise of an art, which, at once, became the channel of history, and the most enthralling entertainment of the present hour. But when the aid of the Imagination was called in, embellishment and fiction were also introduced. Thus originated the ancient Eddas, and Sagas, or poetic histories of Scandinavia, and the Myths of India, China, Persia and Greece. From these minstrel legends Homer, undoubtedly, drew the materials of his immortal poems; and had other nations than Greece had Homers, the world might, and would have been, enriched with other Iliads.

Up to this period no quadrupeds had been used as draught animals or beasts of burden. The dog, goat, sheep, camel, and cow, had been domesticated; but they were valued only for their companionship, flesh, skins, and milk; while all the laborious processes of Agriculture and Architecture, with the transportation of heavy bodies which they occasioned, were acted on by human forces alone. But the time had arrived for the application of new, and more potent physical powers. The advantages to be derived from the subjugation of

draught animals, is so very obvious to us, that it might appear wonderful, that an application of their forces did not immediately occur; but when we consider the resistance which was to be overcome, it is certainly not more strange than that very simple uses of passive material, were not simultaneously known and adopted.

Human society, in those early times, was not only in the position of the infant, but it had no superior intelligence to whom it could apply, either for instruction, or aid, in the solution of the great Book of Mysteries, which was every where spread open; but, alas! written in unintelligible hieroglyphics. Thus every Age occupied the position, and ministered in the office of both parent and instructor to its successor, each adding to the former its own suggestions, discoveries, improvements, and inventions. This process was necessarily slow; but it was always accelerated in direct proportion to the light, or, in other worlds, to the forces which were made to act on it. At first those forces were extremely few and simple; but as they became more numerous and complex, they multiplied themselves with ever increasing rapidity and strength; and for this reason the power which I am about to introduce, became so long absent from the stage of action.

Abrim, the only child of a widow, whose husband had been slain by a lion, on a journey across the great Syrian Desert, had, from his birth, a wonderful, and then unaccountable power, over inferior animals. Whenever he approached them, he seemed to have established some agreeable intelligence between them and himself, which was manifested by the gentler creatures, such as the cow, sheep, goat, and camel, by unusual expressions of kindness and love; while the most savage became quiet and mild in his presence. His peculiar power over these, gave him great pleasure, as well as pride; and as he grew older, this singular propensity became the ruling passion of his life.

It was in vain that his mother, who had ever the image of his mangled father, before her eyes, remonstrated with him for the dangers which he seemed delighted to incur; though he loved her, and was, in all other things, obedient and attentive to her slightest wishes, he would not, and perhaps could not, be controlled in this. His father had met his fearful and tragic death, some months before the birth of Abrim; and scarcely had the widow felt that the great wound in her heart was beginning to close, and heal, with the soothing influences of time, and renewed hope, when it became subject to repeated lacerations, through her fears for this dear and single link, which yet bound her to the joys of life. She had removed from the border of the Desert to a beautiful valley near the ancient Euxine, now the Black Sea. It was bordered by the Rocks of Kesrouan, which shoot up into the wildest and most picturesque forms, and opened into the great maritime plain of Northern Syria, which, as well as the valley itself, was clothed with the finest pasturage, and enriched with groves of orange, mulberry, pomegranate, and date trees. Her lovely little home was a nest of flowers; embowered with the sweet jessamine, and enlivened by the beauty and fragrance of the tulip, the iris, and the lilac. But her terrible fears annulled the power of these sweet influences, and she never attained the Repose and Happiness, which ought to have been constant dwellers in such a paradise.

Abrim could not be cured of his strange passion; he could, indeed, never be brought even to a promise of reform; and it was remarkable that he always selected the fiercest animals, as his especial favorites. There was, among the herds belonging to his mother, a bull, so savage in his nature, that no man ever ventured to approach him without the greatest caution; yet over this creature, terrible as he was, Abrim had obtained such influence, that he became his favorite companion and playfellow. However raging, or raving, he might be, as soon as Abrim came near, he would instantly become subdued and gentle. The very sight of the boy seemed to operate as a specific charm; and a few words, either in kind or reproving tones, were always sufficient to disarm him of his wildest rage.

Abrim was particularly fond of a kind of rough and tumble sport, with this uncouth and monstrous playfellow. He would seat himself on the ground, then the animal would carefully thrust his horns under him, and toss him backward, when the child being very agile, would obtain a seat; and clasping the sturdy neck, ride off in great state.



His mother, at a certain time, discovered him just in the act of making one of these dangerous somersets, when she became so greatly alarmed, that she barely escaped with her own life, and came very near provoking the catastrophe she so much feared. She was rushing in frantic terror toward her child, when the bull, irritated by her approach, for women were special objects of his aversion, he left his sport, which had been in perfect good humor, tearing the ground as he prepared to attack the intruder, in serious earnest. She was, however, rescued by the chief herdsman, who, perceiving her danger, drew her, much against her will, into a place of security. The enraged animal, thus foiled, seemed for a moment to forget the power which Abrim habitually exercised over him. Putting his nose to the ground, with a roar, deep and terrible as that of the lion, he thus approached him. But Abrim never swerved a single jot from his position. The heroic child stood with the firmness and immobility of a statue, awaiting the presence of his enraged friend. The creature, as if fearing to meet eyes, which he knew he could not resist, did not lift his own until he came quite within reach of Abrim, who took him gently, but at the same time firmly, by the foretop. There was magic in the simple touch; for the swelling and distended muscles were instantly relaxed. Abrim quietly turned the head upward, until the eyes met his own; and the moment they did so, the whole system collapsed, and the animal became passive and gentle as a lamb; though he seemed oppressed with a sense of uneasiness, and made several efforts to withdraw himself from the fixed gaze of Abrim, which was steady, and firm, and reproving. But being overcome by the superior power, the knees bent, the whole form sank to the ground, while the head, with its eyes still turning upward, rested on the feet of Abrim. His whole posture and expression were marked by the deepest humility, not unmixed with fear. In this situation they stood, when the herdsman, who had rallied a superior and strongly armed force, came to his rescue. But it was immediately perceived that he did not require assistance.

From this time the people began to suspect the child of some arts of sorcery—some connection with the Powers of Evil; and they advised his mother to look carefully to his ways. She had no idea of this kind; for what mother—and especially what widowed mother—could, or would, perceive such dark traces on the character of her only child, that had been nurtured and slept in her bosom? But the evident danger he incurred was a real and serious objection to his habits; and she renewed her entreaties that he would be more careful of himself for the future. Yet neither entreaties, or commands, seemed to have the least power to control an instinct, which seemed to be so much stronger than any moral force; and as he grew older, he often wandered off to the neighboring wilds, remaining sometimes for a whole day together, and yet he never brought home fruits, spoils, or trophies of any kind. His conduct was altogether inexplicable. Whenever he returned, he would seem greatly grieved, and indeed remorseful, for the distress he had occasioned his mother, who, beside the horrible fears and fancies of the long day, seldom failed at night to see the tragedy of his father's death, acted over, again and again, sometimes in its original form, but oftener invested with a thousand indescribable terrors, in the person of her son. But he would wipe off her tears so gently, and smile on her with such endearing sweetness, that she could not but forgive him—how could she do otherwise?

Then he would say, "Trust me mother; for I am safe. I have work to do—sometimes it takes me far away; and then I can not be home at night; but thou shalt soon be repaid for all thy sufferings; for before I bring home Alené to be thy daughter, I must first become worthy of her."

As soon as she saw that there was really some serious motive in his movements, the widow's fears became appeased, though they were far from being wholly overcome. And when at last he returned not during several changes of the moon, she began to think that his end had really come: and at the expiration of three moons, she had yielded herself a prey to despair. She was so overwhelmed by her loneliness, that she brought to her house the fair Alené, who was not less a mourner than herself; for she had secretly been betrothed to Abrim

for several months; and indeed their attachment had originated even in early childhood.

About this time, there came fearful reports, that a terrible monster has been seen in various parts of the adjacent country. He was represented as being half human, and half quadruped—that his flight outstripped the wind—that his breath burnt blue—and wherever he came, strange and unprecedented appearances came also. It did not appear that he had done any mischief, or shown the least disposition to commit any; but was not his very form sufficient evidence of his origin—that he was a lineal descendant of the Prince of Evil, if not that arch sovereign himself? So the people thought. A universal panic spread throughout the country, and famine, pestilence, or some terrible form of divine wrath, was supposed to be close at hand.

Neither the widow, nor her fair protégé, was affected by these fears. By some strange and unaccountable impressions, or premonition, they had associated this monster with Abrim; but they pondered on the thought, and said nothing to others. The imaginations of a rude people, always highly excitable, became well-nigh maddened, by continually brooding over this idea, and anticipating a visit from this fearful living phenomenon: and they seemed to become callous to everything but the most intense excitements. Like persons who have been made subject to a diseased appetite for opium or alcoholic liquors, they craved only stimulants, and those of the most violent character. The people of the native valley of Abrim seemed even madder than others, nothing pleased them but the most horrible stories; and when the shadows of evening lent their exaggerating influence to the scene, they would gather round the old men who rehearsed to them thrilling mysteries of fiends, and omens, and all dire events, which had been handed down, by tradition, from the earliest times. As they listened to these legends, children grasped their mothers' robes with shrill cries of fear, young wives clung to their husbands in speechless terror, and mothers clasped their babes more closely to their bosoms.

During one of these scenes, a large group had met together, just at the opening of the valley, near the house of Abrim. They had assembled beneath the shadow of a gigantic plane tree, men, women, and children; and an old, and highly-gifted patriarch, was the poet of the hour. I say poet, for his rehearsals reached a point of exaltation, which well deserved the name of poetry. The history of one Terror followed another, each depicting in the gorgeous language of the East, made more fearfully graphic by the most striking and vivid figures. Twilight came on, imperceptibly, the interest deepening with the shadows, until at length every one was chained to his place by the terrible fascination. The speaker rose in power with the feeling he excited; and when at last, he was silent from mere exhaustion, the excitement became so intense, that every overt expression of it had ceased. Every human being present had become outwardly paralyzed. And there, in various groups, and clusters, stood, sat, and reclined, all those distended figures, as if they had been changed, in the midst of the most powerful emotions, into not less expressive marble. For the space of several minutes, which in their intensity, seemed to embrace an age, every breath seemed extinct. Not a date fell, with its own ripeness, to the ground. Not a leaf vibrated on its stalk; and the very winds, and the fountain which sent forth its waters not far distant, seemed suddenly to have lost their voices, so profound and awful was the stillness. But this wonderful tableau was soon disturbed, and put in motion. Fleet steps were heard, as of the fleetest animal, fast approaching; and to the highly excited imagination phosphoric lights, and all the accompanying phenomena of the monster, already began to appear. This was but a necessary result. Then what fearful shrieks there were, as of the rending of soul and body! what indescribable passions of terror; and though Hysteria had not obtained a place and a name in the nosology of those rude, and uncultured times, the tendency manifested itself almost as remarkably as it might, under similar circumstances, in these enlightened and refined days.

Nearer—nearer! with supernatural speed, came those fearful steps! Alas! what help can be had? what protection or shelter, found against this unknown adversary? What would he do? How could he attack them? Would he slay and devour them all at once; or would he re-

serve them for some slow process of yet unimagined torture? Or was the Evil Being, after all, only amusing himself at their expense? At such seasons thought is rapid; and to put down all their fears and conjectures, would make a volume—and a somewhat tedious one into the bargain. But to them the affair was no joke. It seemed as if severing life-strings responded to the questions; but no audible answer came.

Just at this point the moon rose, looking over the adjacent plain, with her large, honest, bright face, perfectly unconscious of the perplexity she helped to clear away.

Directly against the full orb appeared a figure, answering in every respect but the sulphur, to the popular description of the monster. The widow gave one glance; and she was flying eastward, with a celerity which astonished the beholders, not less than the appearance itself. Nor did she rest until she fell across the path, directly before the Mysterious One. Instantly the human portion separated itself from its lower half; and indeed it was a distinct and perfect human figure. It came to the widow's side. It raised her from the earth. It embraced her with sweet, loving words. Then, with her first reviving breath, went up a short, but fervid thank-offering, to the Father of Life, for having preserved her Abim!

They returned to the group, Abim supporting his mother on one side, and leading, by a thong of undressed leather, his majestic steed who was worthy to be a progenitor of the noble and beautiful horse of Arabia. They found the fair Alené almost as insensible as many of her companions, yet for a wholly different reason, which rendered her restoration much more rapid than theirs.

Thus the horse was first brought under the dominion of man. The subjugation of the camel, the ox, and finally of the elephant, followed, with their several applications to traveling, husbandry, and the various arts of life. It was long before Abim wholly overcame the suspicion of sorcery, for where Imagination so greatly predominates, combining with Ignorance, to form the grossest superstition, it is difficult for Reason to obtain the ascendancy, after strong excitement, even in presence of the nudest Fact. The legend of his first appearance was never forgotten. It was embodied in the Mythicism of the East, and carried thence, with its literature, to Greece, into whose Mythology it was woven in the story of the CENTAUR.

### TRoubLED SPIRITS.

SOME time since a strong inward impulse moved me to paint the destitution of an overtasked class of females, who work, work, work, for wages almost nominal. But deplorable as is their condition, in the low deep, there is, it seems, a lower still—below that gloomy gulf a darker region of human misery—beneath that purgatory a hell—resounding with more doleful wailings and a sharper outcry—the voice of famishing wretches, pleading vainly for work! work! work!—imploring as a blessing, what was laid upon man as a curse—the labor that wrings sweat from the brow, and bread from the soil!

As a matter of conscience, that wail touches me not. As my works testify, I am of the working class myself, and in my humble sphere furnish employment for many hands, including paper-makers, draughtsmen, engravers, compositors, pressmen, binders, folders, and stitchers—and critics—all receiving a fair day's wages for a fair day's work. My gains consequently are limited—not nearly so enormous as have been realized upon shirts, slops, shawls, &c.; curiously illustrating how a man or woman might be "clothed with curses as with a garment." My fortune may be expressed without a long row of those ciphers—those 0s at once so significant of hundreds of thousands of pounds, and as many ejaculations of pain and sorrow from dependent slaves. My wealth might all be hoarded, if I were miserly, in a gallipot or a tin snuff-box. My guineas, placed edge to edge, instead of extending from the Minorities to Golden Square, would barely reach from home to Bread-street. My riches would hardly allow me a roll in them, even if they were turned into the new copper mites. But then, thank God! no reproach clings to my coin. No tears or blood clog the meshes, no hair, plucked in desperation, is knitted with the silk of my

lean purse. No consumptive sempstress can point at me her bony forefinger, and say, "For thee, *sewing in forma pauperis*, I am become this living skeleton!" or hold up to me her fatal needle, as one through the eye of which the scriptural camel must pass ere I may hope to enter heaven. No withered work-woman, shaking at me her dripping suicidal locks, can cry, in a piercing voice, "For thee, and for six poor pence, I embroidered eighty flowers on this vail"—literally a vail of tears. No famishing laborer, his joints racked with toil, holds out to me in the palm of his broad hard hand seven miserable shillings, and mutters, "For these, and a parish loaf, for six long days, from dawn till dusk, through hot and cold, through wet and dry, I tilled thy land!" My short sleeps are peaceful; my dreams untroubled. No ghastly phantoms with reproachful faces, and silence more terrible than speech, haunt my quiet pillow. No victims of slow murder, ushered by the avenging fiends, beset my couch, and make awful appointments with me to meet at the Divine bar on the day of judgment. No deformed human creatures—men, women, and children, smirched black as negroes, transfigured suddenly, as demons of the pit, clutch at my heels to drag me down, down, down, an unfathomable shaft, into a gaping Tartarus. And if sometimes in waking visions I see throngs of little faces, with features preternaturally sharp, and wrinkled brows, and dull, seared orbs—grouped with pitying clusters of the young-eyed cherubim—not for me, thank Heaven! did those crippled children become prematurely old; and precociously evaporate, like so much steam power, the "dew of their youth."—[Hood's *Prose and Verse*.

### A PERFECT WIFE.

Edmund Burke, the distinguished orator, presented to his wife, on the anniversary of their marriage, his idea of a "perfect wife," which is supposed to be a true portrait of Mrs. Burke. It is certainly a lovely picture, worthy of the pen of the author of "The Essay on the Sublime and Beautiful." The following passages are extracts:

"The character of—"

"She is handsome, but it is beauty not arising from features, from complexion or from shape. She has all three in a high degree, but it is not by these she touches a heart; it is all that sweetness of temper, benevolence, innocence and sensibility which a face can express, that forms her beauty. She has a face that just raises your attention at first sight; it grows on you every moment, and you wonder it did no more than raise your attention at first.

"Her eyes have a mild light, but they awe when she pleases; they command like a good man out of office, not by authority but by virtue.

"Her stature is not tall; she is not made to be the admiration of everybody, but the happiness of one.

"She has all the firmness that does not exclude delicacy; she has all the softness that does not imply weakness.

"Her voice is a soft low music, not formed to rule in public assemblies, but to charm those who can distinguish a company from a crowd; it has this advantage—you must come close to hear it.

"To describe her body, describes her mind; one is the transcript of the other; her understanding is not shown in the variety of matters it exerts itself on, but in the goodness of the choice she makes.

"She does not display it so much in saying or doing striking things, as in avoiding such as she ought not to say or do.

"No person of so few years can know the world better; no person was ever less corrupted by the knowledge.

"Her politeness flows rather from a natural disposition to oblige, than from any rules on the subject, and therefore never fails to strike those who understand good breeding, and those who do not.

"She has a steady and firm mind, which takes no more from the beauty of the female character, than the solidity of marble does from its polish and luster. She has such virtues as make us value the truly great of our own sex. She has all the winning graces that make us love even the faults we see in the weak and beautiful in hers."

Original.

## THE SPIRIT HOME.

BY J. W. STORRS.

I DREAM, I dream of pleasant buds,  
And fair and cloudless skies,  
Where golden flowers perennial bloom,  
And th' sunlight never dies.  
Bright birds their downy pinions lave  
In clear and shining rills;  
And the softest winds forever float  
Around the ancient hills.

I dream, I dream that on that shore  
Grim Care is never known;  
That Sorrow has no fetters there  
To bind the spirit down;  
There Death's remorseless hand no more  
Can wrap the soul in gloom,  
Or wake the tear o'er cherished hopes  
That slumber in the tomb.

Here, down the track of joyless years,  
The spirit struggles on,  
'Till, one by one, smiles turn to tears,  
And all but hope is gone.  
There, all is fair; through sunny vales  
The happy people rove,  
And strike their harps of shining gold  
To songs of praise and love.

Hark! now the softly breathing notes  
Of myriad voices come,  
Upon the swelling summer air,  
Saying—"Weary ones, come home!  
Come home, come home; for here is found  
Balm for the wounded breast;  
Come home; for here all troubles cease,  
And the weary are at rest."

SEYMOUR, Conn., April, 1853.

Original.

## CLOUDS.

BY THE LATE MISS HETTY W. HURD.

Couched upon his bed of pearl  
I see a giant lie;  
Banners o'er his head unfurl,  
Streaming gracefully.

Airy phantoms near him fly;  
Spreading forth their crimson wing,  
They move in silent majesty  
Before their shadowy King.

Lofty temples meet the sight;  
Pyramids before me rise—  
Pillars of pellucid light  
Edged with purple dyes.

Groves of stately trees appear,  
Waving in the sunny west  
Their silvery branches, bright and clear,  
In fleecy foliage drest.

As the glowing sapphire fades  
Piles of rock shoot up on high—  
And their forms in dusky shades  
Overhang the sky.

Palaces and ruined towers  
Rear their lofty turrets nigh—  
Lovely gardens, graced with bowers,  
Meet the admiring eye.

But while I gaze the glories change,  
And fade upon my view;  
And now they take a wider range  
Along the quiet blue.

Transformed to flocks, they climb the steep,  
And toward the north move on—  
And still their silent marches keep,  
Till all are faded—gone.

## Summary of Intelligence.

## FOREIGN.

RUSSIA AND TURKEY.—The most active preparations are being made in both of these countries for war, in case their difficulties are not amicably adjusted. A Russian force of 120,000 infantry hangs on the Moldavian frontier, and it is rumored that the Czar will himself come to Ismael.

The present Ottoman force musters 139,000 regulars, and there is in all, 449,000 land forces, with a fleet of 1,500 guns, beside six steamships and twenty-two smaller craft.

The British Mediterranean fleet had sailed from Malta for the Dardanelles, and the English Channel fleet had been ordered to the Mediterranean.

The French fleet had arrived in Besica Bay.

When the Humboldt left the impression had gained ground, both in London and Paris, that although the Emperor of Russia might make some demonstration against Turkey, by menacing or even by crossing its Danubian frontier, yet that actual hostilities would ultimately be avoided by a diplomatic settlement of the question. Telegraphic dispatches from Vienna state that the Russian forces had already commenced their march toward Moldavia and Wallachia. The fourth army corps had also been ordered from St. Petersburg, to proceed from Warsaw by forced marches to Bessarabia, a Russian province adjoining Moldavia. The Turks, on the other hand, were not idle, but were preparing for a vigorous resistance. The Egyptian fleet, and an army of 30,000 men, were proceeding to the support of the Sultan, while the Turcoman chiefs were raising 100,000 cavalry, free of expense to the Porte, for the defense of Islamism. Notwithstanding these portentous signs, it was generally thought that peace would be preserved; the mediation of Austria and Prussia was spoken of. Count Nesselrode (son of the veteran Russian diplomatist,) had also arrived in London with dispatches.

THE Sultan of Turkey has fourteen million subjects of the Greek faith. The patriarchate, bishoprics, and curates, are sold to the highest bidder. The Greek priests generally are men of the lowest order; ignorant, intemperate debauchees, filthy in their habit and dress, and a disgrace to the name of Christian pastor. They do not anywhere command the respect of the Turks; and they join in all the corruptions the internal administration of the country.

AUSTRIA is in a difficult position just now. If she supports Russia, the envied possessor of the Sulma mouths of the Danube, she must give great offense to her German allies. If she resist Russian pretensions in the East, the relations between the two powers must naturally be weakened. It is doubtful, therefore, what her precise course of action may be in relation to Turkish affairs.

ENGLAND.—Mr. Layard has a motion on the book to call the attention of the House to the menacing attitude of Russia toward Turkey—a power of which the independence and stability have been repeatedly declared by Her Majesty and her Royal predecessors in addressing Parliament—to be objects of their special solicitude.

The Cotton Porters at Liverpool have struck, demanding an increase of wages from 3s. (sterling) to 4s. a day. Their association numbers 3,500, and is supported by the Dock Laborers, numbering 5,000, who have also struck. The employers refuse to pay the advance, and work on the ships in port had been suspended. The matter had not been adjusted to the latest date.

RELIGIOUS persecution is going on in Tuscany, arrests being made on some political pretense, since the affair of the Medici. Thirty have been recently imprisoned, one of whom had been caught reading the Bible after midnight.

A MEETING was held in London, Lord Shaftesbury presiding, to forward the welfare of the Fugitive Slaves in Canada. Rev. S. Ward, (colored,) spoke, and the subject is to be agitated.



## DOMESTIC.

CALIFORNIA.—The Marysville *Herald* learns from Mr. Lusk, of Adams & Co.'s express, just in from Briggsville, in Shasta County, that, on Wednesday last, the Americans at that place proceeded to drive the Chinamen from their claims, destroying all their rockers and mining implements and taking possession of their diggings. On the following day, (Thursday,) M. Cosant, the Sheriff of Shasta County, appeared on the ground, and reinstated the Chinamen in their claims, and when our informant left every thing was peace and quiet. The Chinamen had paid their license, according to law. The cause of the difficulty, we are informed, lay in the fact that the Chinamen have lately struck good diggings, and the Americans wished to deprive them of them.

Mr. Michael Verona had been engaged alone for about three months, on a ravine leading into Steamboat Bar, blasting a huge rock. During that time he had not made one cent. Recently he had entirely removed the rock, and took out five ounces of gold, and one lump weighing eighty-two and a-half ounces, worth about \$1,200. Such perseverance deserves it reward.

THE morning express train from New-York for Boston met with a serious accident on the 23d ult., by which one man was killed, and several were seriously injured. It seems that the switch was misplaced, and the passenger train ran off the track, coming in collision with a freight train standing on a side track, smashing two freight cars, three baggage cars, and four passenger cars badly, throwing the passengers from their seats, and creating a scene of awful confusion.

THE Rochester *American* says that a gentleman who has carried on both the cultivation of the tree and the manufacture of tea from their leaves for years, and some of the time employed two hundred men at the work, has left that place, after an extensive examination of the soil and climate of the South, for China and the East Indies, expressly to import a stock of young plants, superior in every respect to those cultivated by the late Dr. Junius Smith, at Greenville, South-Carolina.

SIXTEEN hundred dollars have been subscribed in the United States, for the contemplated monument to Jenner, the discoverer of vaccination. This is a larger sum than any other country has yet contributed; and it may be added, that it was in this country that this great discovery first received a cordial reception from our people, physicians, and scientific men.

ON the morning of the 22d ult. the steam propeller Challenge, bound down from Chicago, exploded her boiler when twenty miles below Mackinaw, killing five of the crew and severely wounding three others. The stern of the boat was entirely destroyed, and she sunk in five minutes.

Gen. Villamil, Chargé from Ecuador, has effected the sale of Charles Island of the Gallipagos group, to the Mormons, and that Island is hereafter to be the headquarters of this remarkable people. It is entirely independent of Ecuador, and will probably declare for a new Republic.

THE Ogdensburgh *Sentinel* says that on Friday last, fifty imported sheep, the property of Mr. Jewett, of Middlebury, were killed on the Burlington and Rutland Railroad. They were valued at \$10,000.

THE Provisional Bishop of New-York admitted sixteen inmates of Sing Sing Prison to the right of Confirmation, on the morning of Whitsunday.

THE Maine liquor law has been adopted by the State of Michigan, by a large majority.

EXTENSIVE gold mines have been discovered in New-Zealand.

## PHENOMENAL.

DR. REID, a traveller through the Islands of Peru, is said to have found lately, in the Desert of Alacama, the dried remains of an assemblage of beings, five or six hundred in number, men women, and children, seated in a semi-circle, as when alive, staring into the burning waste before them. They had not been buried; life had not departed before they thus sat around; but hope was gone, the Spanish invaders were at hand, and no escape being left, they had come hither to die. They still sat immovable in that dreary desert, dried like mummies by the effect of the hot air; they still kept their position, sitting up as in solemn council, while over that dread Areopagus silence broods everlastingly.

AT Ogdensburgh, on the 20th inst., Frederick Clark, an adopted son of Mr. William Burton, aged about seven years, was instantly killed by lightning. The same shock which killed the boy also struck Mr. Burton on the head, the fluid passing down on his shoulders till it came in contact with his watch chain, which was a silver one, and from thence into his watch-pocket, severing the chain in many pieces, breaking the crystal and removing the hands, as well as partially melting the case, when it passed out of his watch-pocket on the inner side of his vest, following down his legs, and shivering his shoes as it passed off. Mr. Burton is very badly burned, and lies in a critical situation, but it is not entirely insensible. Mr. James Robb, a stout, athletic man, was knocked down by the same shock, but soon recovered, and has no marks of injury upon his person.

SOMETHING VERY LIKE A MIRACLE.—The *North British Daily Mail* has the following under the title of "Remarkable Occurrence:"

"A little girl had her left eye so completely covered with a white speck that it was rendered sightless. A few days since, while amusing herself out of doors, a dove descended from a neighboring dwelling-house, and, as if in search of food, removed the speck with its bill, without causing the slightest injury, so that ever since the vision of the girl has been perfect."

A QUADRUPED CHICKEN.—The Germantown (Pa.) *Telegraph* publishes the following extract from a letter of a gentleman of Columbia, to a citizen of Germantown:—"One of my Shanghai hens has a few chicks, hatched a few days ago, and one of them, which toddles about and eats heartily, and seems to thrive, and has four legs. For the first day, 'Quaddy,' (as we call him, from quadruped) did not know which pair to go upon. The hind pair made him rear up, and the front pair made him kick up. But, after balancing the thing in his mind over night, he settled down next morning on his "all fours" boldly, and persists in that mode of locomotion.

THE shock of an earthquake was felt at Acapulco, on the night of the 2d of June, and considerable apprehensions of further and more disastrous visitations existed in the community. The effects of the recent earthquake are yet fresh in heaps of ruins, walls partly overturned and others with deep fissures.

A WOMAN lately died in a village near Madrid, aged a hundred and twenty-five. She married for the second time at the age of a hundred; she leaves fourteen children, eight grandchildren, and nineteen great grandchildren.

A cow belonging to Milton Buchanan, of Lincoln, Indiana, recently gave birth to seven calves. This is the most extraordinary and prolific cow ever mentioned in print. The cow, with her little flock, however, died.

ABOUT seven o'clock on Monday evening, 4th ult., a large meteor passed over Portland, Maine, taking a course from south to north. It was broad daylight, and yet it shone with dazzling brilliancy, appearing as large as a forty-two pound cannon ball.

STRUCK BY LIGHTNING.—On Wednesday afternoon, June 22, a yoke of cattle belonging to C. D. Fairchild, of Newtown, Conn., were struck by lightning and instantly killed.

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